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REPORT

of the

COMMISSION TO LIBERIA

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REPORT OF THE COMMISSION TO LIBERIA

We arrived in Monrovia on the 18th of January and were met by a delegation representing the Church there. The impression made by these men was most interesting. They seemed to be different in an indefinable way from what we expected to find. Nearer acquaintance and observation showed that the impression was founded in fact, and that the Liberian is a different man from the men of his race in America; nor can we doubt that it is due to the effect produced on him by the responsibility devolving on him to help establish that republic. Everywhere we received the same impression. These people seem conscious that they are the makers of their own destiny and that the establishment of free institutions in Liberia depends on them. Nor is there any doubt of their ability, or of the courage and fortitude with which they are prepared to meet the obligations resting upon them. Our first definite impression with regard to Liberia was that every idea concerning the country or its people must be readjusted and as the days passed the impression grew until it became conviction.

It may be well to state at the outset that we were received everywhere with marked consideration and good will, no means being neglected which might emphasize not only what the Church but the Government thought of the importance and significance of a commission coming from the American Church to study the situation and to report on the most effective way in which help may be rendered to the Church in Liberia. The addresses read at the various stations throw interesting light on this as well as on the temperament of the people.

Monrovia has perhaps three thousand inhabitants. At first sight the city appeared to be quite dilapidated, but nearer observation showed this to be untrue. Liberia's lack of financial strength, emphasized especially at this time, is a matter of common knowledge. The result of course is shown in many things needing to be overhauled and repaired; and this is especially noticeable on the water front. The impression of dilapidation is heightened by the general use of corrugated iron in place of all building material. Ugly and cheap looking at best, this soon rusts so that in every direction one sees what seem to be sheets of tin substituted for bricks or weatherboarding, and rusted tin roofs. The effect is unfortunate for really Monrovia is well built. Quite a number of the dwellings are of first rate construction (brick or concrete), while most are good and substantial buildings. The city is wonderfully clean and free from unpleasant sights and smells. There being no wheeled vehicles, the streets are grass covered except where use or the tidiness of the property owners has removed the grass, though the grass is rather an advantage since it softens the glare of the continuous sunlight and eliminates dust.

Trinity Church is a well constructed brick and stone structure in a good location, having a seating capacity of about six hundred. It is at present the only self-supporting parish in the district, but St. Mark's Church at Cape Palmas and St. John's at Grand Bassa will most probably in the near future follow the example of Trinity in Monrovia.

The parish school having one hundred and ten scholars adjoins the church building. This is a structure of corrugated iron, but is well lighted and sufficient. Its lack is BOOKS. Every school in Liberia needs books, nor has the Church there the means of providing these.

The rectory is at some distance from the church. It is a small frame building but dignified and of good appearance.

All the property presents the appearance that is to be expected where the lack of funds is a perennial difficulty. Economy would dictate a careful overhauling of each building, though it was reassuring here as elsewhere to note that while there is evidence that the Church is poor, there is nowhere the dirt and slovenliness which are so apt to attend contented indigence. On the contrary there were evident signs that the Church is doing the best it can with the means at hand, while it manifests a good purpose to improve its condition.

On Sunday morning, January 20, Trinity Church was filled to overflowing. The President and most of his cabinet were present and the congregation seemed to include a fair representation of the thoughtful and responsible people of Monrovia. Thus we had a fair chance to see the people and to form some estimate of them. It gives us pleasure to say that in no mission of the Church have we seen an assembly of the native Church which gave more definite assurance that the people are able and willing to take care of the trust committed to them, if the American Church will stand by them generously in the day of small things.

On Tuesday morning, January 22, we left Monrovia on the John Payne to visit the churches, beginning at Cape Palmas and working back to Monrovia.

The city of Cape Palmas is very attractive. Its general appearance is not unlike Monrovia, but being built on the cape, the climate is more invigorating. There is a population of perhaps two thousand, of whom two-thirds are civilized. Quite a good deal of business is done there though of course everything is flat at this time on account of the war. The Church has more communicants than in Monrovia, no doubt due in large measure to that neighborhood having been for so long a time the seat of the Church's chief work. What Bishop Payne and his companions and their successors accomplished is abundantly evident. We were the guests of Chief Justice Dossen all the time we remained at Cape Palmas. The kindness and consideration we received at the hands of himself and his wife were most generous and made our stay entirely free from anything like discomfort.

Our work began at Cavalla. One's sensation here was a mixture of wonder at what God can do and distress on account of the damage men's folly can work. A most generous welcome brought us to the crowded church, and the hospitality which here as everywhere met us was evident effort to show appreciation of the Church's consideration in sending a commission to Liberia. The large number confirmed indicated the zeal of the rector and congregation for the Church's work. The seriousness and dignity of the people suggested their intelligence. But they work under a serious handicap. The dilapidation of the church building and rectory seemed to emphasize poverty which was not due to sloth and listlessness, but to misfortune and to not knowing how to develop what they have. On every side signs of the disastrous uprising among the Grebos against the government in 1910 are clearly evident. The value of the Church's work in years past is manifest. In spite of obstacles the Church is going forward with a good will. It ought to have help and encouragement. As in all the places we visited the people will respond to leadership and would help according to their ability. Special attention is called to this, since in Cavalla was most evident the perniciousness of a habit resulting from the compelled policy of the first missionaries. At the beginning it was necessary practically to pay men for allowing their children to be taught. Out of this has grown the habit of expecting the Church to provide for the maintenance of the children in the schools. For the sake of the people and the republic this must be corrected, though it must be done gradually. The readiness with which the people responded with promise to help when it was explained to them that the Church could no more bear such a burden than they could afford to let her do so, showed that they are ready for a change. One incident at Cavalla was suggestive. As in many towns we visited, the chiefs pleaded for schools for their children, promising to help in any way they could, but they asked that the children be taught in the Grebo language, a request which the Church should by no means accede to. As far as possible of course the Grebo language should be known by those who minister to these people in spiritual things, since the generation living will scarcely know another tongue, but if the Church wants to help establish Liberia, no language but English should be taught in the schools.

At Cuttington we found everything suffering from lack of sufficient support. The building, poorly constructed at the beginning, is desperately in need of repairs. There is no chapel. There are no desks in the school room, no books of any sort (the principal modestly asked if we thought he might ask for an unabridged Webster. There is not a dictionary in the building). The sleeping quarters are not furnished, bare cots being the only

provision. The farm suffers from the same cause. A little more money would make it doubly productive.

At the same time that which makes for permanent value was clearly manifest. Dr. Dunbar and his associates showed a good courage in the manner in which they go about their work without repining over what they lack. The student body was very good to see and the results accomplished in spite of everything being against them were simply amazing. Not to speak of the record made by the graduates from Cuttington, three young men who had received all their training there were ordained to the diaconate and their examination showed they had been carefully and conscientiously taught. With proper equipment and support this school can be made an increasingly valuable factor in the Church's development, while if given a chance it might easily become self-supporting so far as taking care of the property and feeding the students are concerned.

As I have already said in Cape Palmas the Church is strong and well supported. The congregation at St. Mark's are at present straining every effort to provide themselves with a place of worship. At present they worship in their school building. They should be helped in this that their whole strength may be given to the work of extending the Church. They are abundantly able to maintain themselves and do more once their church building is completed. Meantime they have not forgotten others while using all means to provide themselves with a proper place of worship. The generosity of the congregation is manifest in their works. One of the teachers in the parish school is supported by the parish. A strong mission among the Kroos living at Cape Palmas is maintained by St. Mark's. Besides, the parish supports a mission among the uncivilized at some distance from Cape Palmas.

The school at Brierly Hall is most promising though the conditions are practically the same as those at Cuttington. The wasteful economy of the Church in America has piled up a heavy score against the Board. The time has come when repairs must be made and in some cases this will amount to practical rebuilding. Nor is the Church in Liberia at fault with regard to this. In Cape Palmas as everywhere we were impressed by the carefulness and faithfulness with which the appropriations of the Board have been used. At Brierly Hall as at Cuttington, there are no books! (any books available being used) and no desks in the school-room. There is a good piece of property at Cape Palmas which along with other property was bequeathed to the Church by our former business agent. It is very much out of repair but when the time comes it will be valuable as a rectory for St. Mark's.

Hoffman Station, across the river from Cape Palmas is the centre of the work among the Grebos. This work is the monument of the Reverend C. C. Hoffman so well known in the Church, and up to 1910 when that whole section was devastated by the uprising against the government the work was in flourishing condition. Even now the poverty and wretchedness resulting from that uprising are manifest and the church building is a pathetic witness to its violence and the havoc it wrought. This building was the most beautiful and well appointed church in the district. Now a shell perforated with holes is all that remains. The school building is gone and the rectory, their foundations alone remaining to show how complete was the compound which Hoffman left. However the bitterness has subsided; the prime cause for the trouble (the machinations of foreign traders) has been removed, the people are slowly coming back, and the outlook for the Church is hopeful, the more because the people are eager for the Church's ministrations and for schools. Mt. Vaughan, which was the original centre of this work among the Grebos, is gone, the only remaining tokens being the graves of the men and women who at the beginning gave their lives for Liberia, and one building where practically by her own and her husband's labor Mrs. Jackson (one of three still living of the first children received into the orphan asylum) maintains a school for little children who have been committed to her care by natives far up in the bush. The ruin is the result of the whole population of this district being driven away and their homes destroyed in the uprising of 1910.

At Rocktown we found the work vigorously advancing. This is the centre of a large district in which several missions are maintained and gen-

erally supported by the Liberian Church. Fishtown, a large village near to Rocktown, is part of this district. In both places the Christians have suffered severely from uprisings. In Fishtown there is no building, the school being provided with a home in the house of the catechist. In Rocktown the church building is good but the rectory past occupying until repaired. Perhaps we found no place where the appeals for schools were so clamorous unless at Cavalla, and here as everywhere the people stand ready to help to the limit of their ability. We found here as at Cavalla (indeed we found them everywhere without exception) swarms of active and bright-looking children waiting to be taught. The value that such service would be to Liberia and to Christianity was showed in the small number which the Church in Liberia has been able with its meager resources to teach and guide. The only obstacle to the development of this district is lack of buildings.

Sasstown, the centre of the Kroo people, presented the most difficult problem which came to our attention. The Church here was planted by a company of young Kroo men who for some time lived down the coast, and returning built their own place of worship and a house for the teacher and then asked Bishop Ferguson to minister to them. Lack of money prevented the bishop from establishing a priest there. Intermittent service was not sufficient for a people perhaps less influenced by Christian ideals than any on the coast. The native buildings soon fell into decay and there was no money to replace these with permanent buildings. The result is that the station at Sasstown is not strong. The difficulty is increased by a Roman mission having been recently established there whose perfect equipment and sufficient staff might easily lead the people to suppose that here is to be found the permanent help they seek. Yet the young catechist has held together his school and congregation. Thirty-two were baptized and thirty well instructed and substantial looking people were confirmed. The people are eagerly waiting the coming of the Reverend Mr. Pearson, who will give his whole time to this station. It is to be hoped that at last Sasstown is to receive the blessing it has been waiting for so long.

At Sinoe the Church is well established and ready to push its work back into the interior. The first step towards this was the appointment of Mr. Green to give his whole time to the mission which he has served while helping in the Church at Sinoe. The congregation at Sinoe are making strenuous efforts to provide themselves with a church building, the building which has served through many years being about to fall down. A thousand dollars added to what they have raised among themselves would fulfil their desire and set the people free to help extend the Church as they are keen to do. The school here (the building denuded and bare) has accomplished splendid results. Not only is the whole community brought by it under the Church's guiding but not a few of the best men we saw in Sinoe owe all they are to that school. In addition we found men occupying with credit responsible posts in the republic who got their start at this school in Sinoe. One happy find at Sinoe should be noted specially. The senior warden of the parish, perhaps the hardest worked man in Sinoe as he is easily the foremost of its citizens, has for twenty-five years personally and at his own charges (except as the boys have been able to pay) maintained a night school in Sinoe (there are now about a hundred pupils) and he has many useful men about him and scattered through the republic to bear witness to the service he has rendered his country.

At River Cess the Church has no station, the bishop never having been able to avail himself of the offer of land and help toward building if he would send a teacher there. (The offer is still standing.) Perhaps this place has been kept in the dark to show the American Church what all would be like if it had withheld its hand. The impression we brought away from River Cess was entirely painful. Never shall we forget the pitifulness of the people who had no one to teach them what it is that makes the white man's way worth while.

Grand Bassa is one of the four most important points on the coast from the viewpoint of industrial development. When Liberia is eased from sinister machinations and becomes able to develop her resources, Grand Bassa will be a centre of influence and development and will be the point of contact with a large and rich territory thickly settled by people capable of development

in every direction. Happily the Church is well established here. The people being prosperous have been generous in their gifts to the Church. Their buildings are good and in good repair and besides the offerings which are regularly made, they are planning to assume the support of their rector at the end of this year. Because of the importance of this work as well as on account of its being rather difficult, Dr. Dunbar has been asked to become responsible for it, resigning the superintendency of Cuttington which he has filled with credit for fourteen years. There are four other important stations in the neighborhood of Grand Bassa. The men in charge are all doing good work, but it is probable that when a bishop is appointed for Liberia he will arrange this work so as to release perhaps two of these men for work in the interior. The school at Grand Bassa is good and doing useful work, but it should be entirely self-supporting and no doubt will become so as soon as Dr. Dunbar has had time to show the people the strength that will result from cordial co-operation.

Several days after we got back to Monrovia we went to Cape Mount where we found things in good condition, though the buildings are going to pieces for lack of repairs. We found here the same loss that was evident at Cuttington through lack of an experienced man to direct the cultivation of the farm. The farm might easily be made to provide for the school and the House of Bethany. Under intelligent leadership any effort in this direction would apparently be received with enthusiasm. We found many men in the northern part of Liberia who as boys were trained in our school at Cape Mount. This may put an end to any misgiving we may have had as to the usefulness of that school. Not only are these men a credit to the school in the service they render as citizens, but all we talked with are warm with thankfulness for that they have received and will do all they can to help when the Church really goes to work in Liberia.

The school for girls at Cape Mount (the House of Bethany) is doing a most beneficent work. Miss Ridgely is everywhere spoken of as being like Mrs. Brierly—such linking together of names is the utmost Liberians can render of praise. The responsibility of limiting Miss Ridgely's work is greater than we should assume. She should have authority to extend her work as far as resources and helpers may be available. The hospital is a factor of very real importance and will make mightily for the usefulness of the school as well as for providing helpers whom the Church will need once its work becomes aggressive. This too should be extended and its staff increased.

At Royeville we found a situation different from the other stations we had visited. It is a prosperous farming community. The priest-in-charge, who was surveyor for the government before he read for Orders, gave forty-nine acres for the Church's use. The congregation helped by the local convocation built the church and schoolhouse. We should supplement their efforts by helping them to provide and maintain a perfectly good boarding school for the benefit of the Dey tribe which impinges upon this settlement. Such a school would help Liberia substantially and the people's devotion deserves such encouragement.

In Monrovia, the capital of the republic and the centre of influence for the republic, the Church is not strong as she ought to be and might be if we would. Trinity Church, the first and until now the only self-supporting congregation in Liberia, is witness of what the Church might have there. We saw nothing to discourage in Monrovia, but everything to indicate what will be when the American Church helps generously. As illustrating what might be—the parish is only able to maintain a primary school (it is full to overflowing) but with a competent staff in a properly graded school, the parish might train all the young people who are to be the leaders in the next generation. And the Church has a right to this since most of these belong to the congregation. The work among the Kroos in Monrovia is most interesting and the promise of it is excellent. The congregation is large and active and liberal. They are working hard to provide themselves with a proper church building. This parish ought soon to become self-supporting. We ought to help it with a thoroughly equipped school.

Bromley is perhaps the institution through which the Church will render its most valuable service to Liberia, since it is here that the young women are to be trained who will serve the Church as teachers. This school should bear about the same relation to all the other schools for girls as do our women's colleges to preparatory schools. This will come later. In the meantime it has a good building and is full of promising-looking girls and young women. It also has desks in the schoolroom and a very satisfactory chapel. Its large and fertile farm lies unworked and neglected since the bishop's death. The situation seemed to be pretty well out of hand since his control was removed. Something had to be done. Either the school must be closed until a bishop came or new arrangement must be made. We deliberately tried an experiment. A very competent man who was at Bromley in the bishop's lifetime was made manager and responsible for the farm and the general administration. The direction of the school and its discipline were put in the hands of the present principal. The trustees, men of ability and interested in the school's welfare, will be advisers of the manager. The pastoral care of the young women was intrusted to Dr. Cassell, a priest in the Church and president of the College of Liberia. It is believed that by this means the school will be enabled to go on with its good work, and the farm support it with a saving of expense.

The work at Clay Ashland is interesting and useful. It is a community of civilized Liberians and they help support the parish about as we are accustomed to in this country. If the parish were well organized this would soon be increased. Meanwhile the station is worth much more than its cost if only on account of its excellent school for boys. It seems probable, however, that when the bishop has gone over his field this school may be removed further inland, perhaps to Crozierville, or beyond, where it might train boys who have been carefully selected from among the Pesseys—a strong, vigorous tribe impinging upon the civilized area at this point and who are begging for teachers.

There is not much at Caldwell, but the priest-in-charge ministers faithfully to the church. In this town and in Gardinersville near by, there is good promise of development. In part to afford relief to Dr. Frith, who is quite old and growing feeble, though the will to do is as keen as ever, and in part with a purpose to find out whether a strong centre can be established here, the Reverend Mr. Roberts has been assigned to work with Dr. Frith for the next year or until his services are needed elsewhere.

Crozierville is a community like Royeville. It presented the best appearance of any of the stations outside Monrovia. The buildings are in good repair, everything in good order, the priest-in-charge seems to be doing good work very efficiently. He is anxious for a boarding school for Pessey boys, certain the school will cost nothing except the teacher's salary once a proper building is provided. Towards this he has all the lumber for the frame as well as a sufficiently large piece of land. He is making request of the Board to help him finish his building.

The following are the official acts of the Commissary:

Admitted as postulants, 3; as candidates for Holy Orders, 4; ordained to the diaconate, 3; to the priesthood, 1; baptized, 213; confirmed, 621.

There are a few details which should be emphasized:

1. The clergy without exception are healthy and vigorous men, intelligently devoted to their work; seem to be free from self-seeking; without exception besides their regular work carry on work among the uncivilized Liberians, often at their own charges. Generally they live in their own houses, though this does not seem to have had any influence in deterring them from undertaking any work to which they have been assigned. I heard of two cases where this might have been true, though there was only one where personal interest had been given as reason for not accepting work assigned by the bishop. In each family there are a number of native children brought up as members of the household, receiving the same treatment as the man's own children. This custom is general among the civil-

ized Liberians, and we saw many good citizens who owed all they are to it. These men have not enough to live on. Either they should receive more salary, or they should be relieved of the expense incident to the work carried on in outlying stations. This would make for increased efficiency.

2. The churches are desperately unfit and unfurnished except in one or two places. With no proper chancel or altar it is difficult for the Church's service to be rendered fitly; yet there was always manifest a very real reverence even under trying circumstances. In a country where there are no clocks, bells become a necessity. Most stations are without them. In some places a jug with a hole broken through the bottom serves instead—a sort of horn!

3. We saw no evidence of misapplied or unwisely invested funds. On the contrary, the manner in which the appropriations have been used showed forethought and carefulness. The results accomplished are most creditable, in many cases quite remarkable.

4. The self-help of the Church in Liberia would compare favorably with that in any of our missions, and is much more generous than in most of our weak dioceses. Generous help would soon make the Church in Liberia practically self-supporting. We travelled with missionaries from the Presbyterian Mission in the Cameroon, who told us about the self-supporting mission there. We concluded that even under present conditions the help given the work in Liberia by the native Church would not suffer by comparison. With appropriations equal to those made for the Cameroon, all Liberia would soon be Christian and taking care of itself.

5. There is no fit residence for a missionary in Liberia. The bishop's house is entirely inadequate and unfit. The conditions in which Miss Ridgely and those with her live, are impossible. The fact that the missionaries survive is token of God's kindness, but not of the Church's wisdom in administration.

As to what should be done: In the first place we must reconstruct our ideas with regard to Liberia and the Church's work there. Unlike any other mission of the Church, the problem in Liberia is to enable the Church of Liberia to carry the truth and civilization to its uncivilized tribes. This work must be done by the Liberians, not by white men. And if the Church among the civilized were strengthened, there would be no unreasonable difficulty attending this. The republic's best interests demand that the uncivilized tribes be developed and assimilated since the most valuable undeveloped asset of Liberia is this portion of its population. These all have seen the practical value of Christian institutions. They know the value of law and order. They are keen for schools and industrial training, and gladly welcome the catechist. Every tribe would be ready to help provide the buildings and to support the schools. Appropriations for Liberia about on the scale of appropriations for China for a term of years would enable the Church in Liberia to do all its share towards helping the republic develop its people.

The Church in Liberia cannot go forward without the help of white men and women. But there is not immediate need for many of these. We concluded that for the present four priests and eight women would suffice. One man in each county to serve as advisor and superintendent would soon establish the work in the interior. Two women in each of the schools for girls (so that one might always be there) would insure a sufficient supply of Liberian women as teachers. The hospital at Cape Mount should be enlarged and thoroughly equipped, that nurses for the inland stations may be forthcoming. There is desperate need for dispensaries, especially for women and children, and for women to teach the proper care of infants. Besides these there should be sent to Cape Mount and Cape Palmas men who may give boys mechanical training, and show them how to develop the wealth that agriculture might afford them, but especially that skilled industrial teachers for the uncivilized may be provided.

It would be futile to expect the Church to do her work in Liberia without proper buildings. If white men and women are to live in Liberia and to be fit for their work, they must be properly housed. If we are going to carry civilization into the interior there must be properly constructed compounds. The necessary buildings might be provided at small cost if there were proper appliances. The materials and the labor are at hand, and the people ready to help, but someone must be there to show them how to

use what they have. A small saw-mill in the neighborhood of Cape Mount, and another at Cape Palmas, would furnish all needed material and pay for themselves. A machine for making bricks added would solve the building problem. The use of these would teach many how to make a living, and thus invaluable service would be rendered to the republic. If an architect who knows his business could be persuaded to visit Liberia and make drawings for buildings suitable to the climate, he would be rendering service to the Church and state which would be invaluable. For the most part the buildings in Liberia are utterly out of keeping with the climatic conditions and their ugliness is an offence.

The term of service in Liberia for white people should be indeterminate, or at least no one should be required to remain through more than one rainy season on his or her first term of service. With this precaution and proper dwellings, there should be no greater risk of life in Liberia than in any tropical climate. The country is practically free from the most malignant tropical diseases. The dreadful impression we have received as to Liberia's climate can be accounted for to a great extent by our not having taken proper care of our people who went there. If married men are appointed, their wives should remain in America until the men have made proper provision for their comfort and learned where the danger to health lurks. The chief enemy of health is malaria. Good houses, wire screens, and pure water to drink, with short terms of service, would be the surest protection from this.

The question immediately pressing is that of a bishop for Liberia, and is a very difficult one. On the surface every consideration of what we call common sense, as well as of practical administration, would indicate that he should be a white man. Not only must the American Church provide most of the money, but men and women also if the highest standards are to be attained and industrial training provided. The help of Americans will also be needed for the establishment of the Church among the uncivilized. This is not because of any lack of courage or industry or initiative or devotion on the part of the Liberian. We saw all these graces abundantly manifested. But these people are shut off from contacts which would give them the experience and knowledge necessary for aggressive work. They have no model to work by. They know what they lack, but must have help to find relief. Further they have a proper diffidence about using other people's money. With such things in mind it were easy to conclude that the practical thing to do would be to select a fit man; preferably one who has the additional advantage of technical training, give him a sufficient appropriation (he should have at least as much money in hand besides his appropriation as Bishop Brent took with him to Manila), bid him select the men and women whose help he will need and go do the work that the American Church desires to have done in order to help the republic of Liberia to realize its ideals.

Yet such a solution of the problem should not be accepted simply because it is easy. It is certainly true that the glory of Liberia is that it is a black man's country—the only black man's country on the face of the earth. This is true because in Liberia one is no more moved to think of a man as black than to think of a man as white in England. The interests of humanity as of Christianity demand that it shall remain so. In His providence God seems to have laid upon the black man the task of establishing free institutions in Africa. The story of Liberia's eighty years is thrilling as that of our fathers who we believe were sent for the same beneficent purpose to this continent. The fortitude and courage and patience and enthusiasm with which those people have devoted themselves to their task are beyond praise. The republic of Liberia in spite of malign influence and slander and misrepresentation; in spite of poverty which would have broken the spirit of white men, is an established entity. When the republic has finally passed through its time of trial; and law and order have been established throughout its borders, the candle which has been lighted in Liberia will penetrate the darkness of the continent.

No service the American Church could render would be worth while if in the doing, Liberia's liberty should be put in jeopardy. To help Liberia to fulfil its destiny is our high privilege as people, who because Christian, are devoted to free institutions. To relieve Liberia of its responsibility would

be disastrous. The surest token that we have helped effectively will be that by our help Liberia has been made able to get along without our help. The appeal to us is not that we help strengthen a mission of the American Church in a heathen country, but that we help the Church in Liberia to become strong enough to render the service that the Church must give the republic in order that the republic may be established. The country and its government are Christian. There remain many and hard problems to be solved, but these must be solved by Liberians and not by men of another race or nation. If we send a white man as bishop to Liberia he will of necessity bear the responsibility of the Church there—and the ability to bear responsibility is the measure of difference between a free man and a man in bonds. There would be danger of the Church of Liberia being converted into a mission of a foreign Church. It becomes a question whether it be more in accord with the Revelation which the Church was sent to interpret for mankind, if the American Church would assume the risk involved and consecrate a Liberian as bishop of Liberia.

Theoretically, at least, there seems to be justification for this in the record of the past twenty-six years during which Liberians have had entire control of the Church's work. In those years the strength of the Church has been multiplied several times. The late bishop left an admirable body of clergy doing faithful work. The progress of the Church has been satisfactory. No damage has resulted, no waste of funds. When Bishop Ferguson died the president declared he had lost his Mentor. The chief loss has been from loss of contact with the American Church with resulting loss of interest on our part.

This might be guarded against if the General Convention would select a white man to be the bishop's advisor and counselor. Such an appointment would be reasonable not only because the bishop would have to dispense large funds provided by this Church, but because he must have a natural point of contact with the American Church. Unless the bishop had someone with whom he might take counsel with regard to the expenditure of money provided by America, he would be in a false position. If he had no contact with the American Church the work would suffer. Among the priests in Liberia there is no man who would be chosen for the bishop's office in this country. But there is a man who though he has definite limitations is blest with devotion and courage and experience. His heart is ablaze with enthusiasm for his work, and his record is one of fidelity and success in his ministry. He knows and believes in the uncivilized tribes. He is devoted to Liberia and has profound faith in its future. He believes in his race. Without culture when measured by our standards, probably his culture would appeal to Liberians more than ours. He knows his limitations and if the Church would send him a man of larger ability than his own, he would welcome the assistance. Moreover it is true that no white man will ever know anything of an African's thought except so much as the African wishes to show him. As a practical question would it not be likely that such an arrangement would result in a more normal because more natural development of the Church's life than could be hoped for if the bishop were of another race?

The difficulty of course would be to find the right man, the more because his position would be more trying and his task more delicate than he would find in the bishop's office. Aside from any other consideration this would be true because his whole usefulness would depend on his being able to forget himself and with genuine sympathy see eye to eye with the bishop. But there is always the man for the exigency. If it is wise to enter into such an arrangement the Church must find the man and make him the point of contact between the American Church and the Church in Liberia. He would be the bishop's voice here. He would form a natural bond between the bishop and the white men and women whose help Liberia must have. He would do for the Church in Liberia what our government's representative is doing for Liberia's government—show her how to solve her problems without changing her relation to the republic and without relieving her of the responsibility which she must bear if she is to be free.

It was necessary before we came away to call a meeting of the convocation, that we might hear the judgment of the men in the district concerning many matters that we wanted to clear up. Among others the question of the choice of a bishop was discussed at great length and with perfect freedom. All concerned realize that the decision of the American Church with regard to this will have a great deal to do with the future of the Church in Liberia, and it has been a matter of thoughtful discussion ever since the bishop's death. After he died, with a view to meeting the situation, the convocation passed resolutions requesting that a white man be chosen as bishop, but that he be given a suffragan who should be a Liberian. The matter was taken up again at this meeting of the convocation, and after full public discussion the question was taken into conference by a number of representative clergy and laymen. This conference brought back to the convocation a set of resolutions which were adopted. The commission was requested to bring these resolutions to the American Church as the expression of the judgment of the Church in Liberia as the solution of the problem which would most surely result in the strengthening and establishment of the Church in Liberia. The resolutions are as follows:

RESOLVED, That the Church in America be requested to give to the Church in Liberia a bishop who will be a Liberian, and for the help and protection of the bishop and the safeguarding of the interests of the American Church in Liberia, an archdeacon be appointed by the American Church who shall be a personal counsellor to said bishop.

It is suggested:

1. That the American Church, through its Board of Missions, and in consultation with the bishop who may be consecrated for this field, appoint a discreet and Godly person from the United States as advisor to the bishop, who shall be designated as Archdeacon of Liberia.

The functions of the said archdeacon, besides those which may canonically appertain to the office of an archdeacon, should be:

(a) To assist the bishop of Liberia in presenting from time to time the needs of the Church in this field to the American Church and people.

(b) To assist the bishop in obtaining the necessary workers from America or elswhere for the further extension of the work of the Church in Liberia.

(c) To counsel and advise the bishop personally upon all matters concerning vital administrative policies.

2. As the personal counselor of the bishop the archdeacon shall at all time be advised and consulted by the bishop upon all questions with regard to the financial requirements of this field and the raising of funds from abroad, in order to insure a discreet and judicious expenditure and application of such funds as well as those that may be otherwise appropriated by the Board from time to time.

3. It should be distinctly understood that the functions of the archdeacon shall not extend to matters in the district that appertain purely to the ecclesiastical functions of a bishop.

4. In case of irreconcilable differences in views between the bishop and the archdeacon as to the necessity of any special funds that may in the opinion of the bishop be required for the field and purposes and method of their application, the question shall be immediately submitted by the bishop to the Board of Missions in America whose rulings and directions in the premises shall be decisive and binding upon both the bishop and the archdeacon.

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